

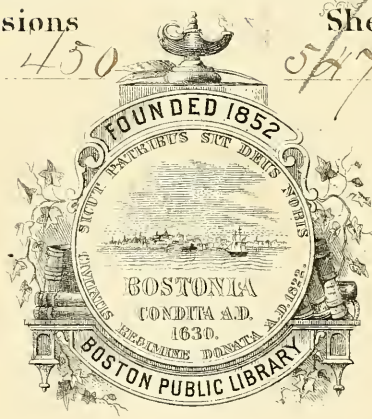


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A DEFENCE AND EXPLICATION OF THE SINLESS-
NESS, IMMORTALITY, AND INCORRUPTIBILITY
OF THE HUMANITY OF THE SON OF GOD.

1

A LETTER TO THE EDITOR OF THE MORNING WATCH,
OR, QUARTERLY JOURNAL OF PROPHECY.

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A LETTER,

§c. §c.

MR. EDITOR,

IN your first number, I see much said about the body assumed by the Son of God, and the nature of the flesh of which it was constituted, and the condition it was in when he assumed it; and from the whole of the statements, I conclude, that thus much is meant; namely, that the body prepared by God for his Son was substantially the flesh of sin, and not only having some likeness to it; but that at his resurrection a change ensued in it, so as that it then became *sinless*. Thus, for example; Mr. Irving says, in your 24th page, ‘Christ, for the love he bore the human soul, consented to become a servant to her, and to be clothed with her body of sin and death.’—‘God prepared a body of fallen humanity for his Son, through the power of the Holy Ghost.’ And, in page 30, he avers of Christ, that ‘he bears their naked and complete sufferings without a remedy, in order that, after he had sucked all the poison of suffering out, and into himself, *into his body compressed* all the venom of sin, he might, by dying, make it all die, and by rising again, triumph over it in the souls of his people, who, if they had faith, would have no suffering, as they would have no sin.’ And then, in the theological department, I find it stated at page 98, that the Son of God ‘did by the Holy Ghost take a soul; and with and in that soul, he

did take flesh and blood of the Virgin,' that is, as it follows, 'fallen flesh.' To this it is added, that '*his* perfect holiness, *in* the human nature, is as necessary to the orthodox faith, as is *the unholiness of the nature* which he took.' And in the 99th page, I read, that 'his days of flesh put him into possession of our pitiful case, which he had undertaken to advocate; his taking *holy flesh at the resurrection*, brought him up into God's presence, to advocate it there. Each is needful in its place to our Mediator; both must meet together in our High Priest; and this hath ever been the doctrine of the orthodox church, and must remain so unto the end.'

Now, Mr. Editor, you will allow me to confine my remarks to the body of Christ, or what may be called, his flesh and blood. For, with respect to the *soul*, it does not interfere with the present question; nor would the question be at all materially affected by any particular opinion we might adopt relative to the soul's origination, whether it were that of its generation, or that of its immediate creation by God. With respect to the *body* then, I think, that the expression, at the beginning of your Theological Department, page 75, exceptionable; namely, that Christ is 'man, of the *substance of his mother*!' I know that this has place in what is called, the Creed of St. Athanasius; and I can suppose that it has found its way into the creeds of what are styled orthodox churches. But as there is only one orthodox church, which is the body of Christ, and is built on the foundation of the apostles and prophets; so there is but "one *faith*," or *creed*. Similar to the above expression, to which I make exception, is that already quoted, 'He did take flesh and blood of the Virgin.' Is this, Mr. Editor, common sense? Is it matter of fact? Is it scripture? Did you ever see a man, or hear or read of a man, who owed his substance

to his mother?' But, to heighten the mystery, we are told that Christ had no father. 'With respect to his human nature,' says Doddridge, on Heb. vii. 3. 'he had *no father!*' Gill tells us the same story; 'as man, he had no father! Joseph was his reputed father only; nor was the Holy Ghost his father; *nor is he ever said to be begotten*, as man, but was *born* of a Virgin!' Here is a birth, without any begetting. Here is a case of equivocal generation; a perfect man, spontaneously produced, without seed, and without a sower! But your Journal, Mr. Editor, steers clear of this mistake; because it expressly refers the incarnation of Christ to 'the power of the Holy Ghost.' But we are not told how; except that the human flesh in Christ, owed all its *substance* to the Virgin mother. And as sin is supposed, though as I think erroneously, to have its chief seat in the body, hence we are told that the Son of God came into the world in the flesh of sin; and by consequence in a mortal condition, as other men.

But, in the first place, this is contrary to the quotations actually made in your Journal; in the two first of which we read thus, he 'became man, in all things like unto us, *except sin.*' Again, 'Christ did take flesh, which of nature was *subject* to sin; which, notwithstanding, he sanctified, even in the very instant of his *conception.*' And again, 'in all things like unto his brethren; not only as touching nature, but also qualities, *only sin except.*' Every creature is, of nature, subject to sin, if left to itself; and therefore, angels sinned, and Eve sinned, and also Adam. It is of God only, that we can say, he, of nature, cannot sin. But if "the Word that was God," and "was made flesh," or a man, did sanctify that flesh or man-nature which he assumed, not only from the womb, but in the very instant of its conception there, it was never, from the first moment of its embryo formation, subject to the

contagion of sin, or liable to the desert of sin, which is death. Your Journal admits he was kept from *sinning*, but the above quotations assert that he was without *sin*. Without that quality, or principle, or property; without the being of sin. So the apostle tells us, that God “made him sin,” in the eye of law and justice, “who knew not sin” at all himself. He does not say, that Christ knew *no* sin, as though he referred to action; but that, though he was legally and judicially constituted that, for the abolition of which he was the destined victim, namely, sin, in its entire being, in relation to his body, the church, yet he himself had no knowledge of sin, or acquaintance with it, as a person has who has it in his own nature and constitution. For if God the Son sanctified the body he assumed, even from its conception, through the intimate union subsisting between it and himself, then, as the union continued undissolved, so the consecration remained unbroken and undisturbed. Now you quote Hooker to prove this indissoluble union. ‘These natures, from the moment of their first combination, have been, and are, for ever inseparable. For even when his *soul* forsook the tabernacle of his body, his *deity* forsook *neither body nor soul*.’ You also quote Archbishop Sancroft; who says, ‘Always full of the Holy Ghost, and free from sin, he needed no cleansings nor expiation.’ And again, ‘clothed with all the *innocent* infirmities of our nature, and indulging himself in none of the contentments thereof, but exercising a perfect abnegation of himself, and of his own will, he suffered, being perfectly innocent.’ And, to refer to but one witness more, you quote Calvin against Menno: and to meet his objection, that no one sprung from sinful flesh could fulfil the law of God, he points to the 8th of Romans, where ‘Paul teaches that expiation was made in the *similitude* of sinful flesh,’ and not in the flesh of sin itself. ‘For

the nature of man, it is well known, was not corrupt from the beginning, but through a vitiosity accidentally superinduced. What then makes it less possible for God to sanctify the flesh of his Son?’

But, in the second place, as there was an impeccable sanctification of the manhood in Christ, both through its union with the person of the Son of God, and through the unction of the Holy Spirit, so I contend that it had an original holiness in its primitive formation; this I must endeavour to prove from the scriptures; your quotations, Mr. Editor, not supplying me with sufficient evidence to substantiate this part of my subject.

It was said of John Baptist, “ he shall be filled with the Holy Ghost, even from his mother’s womb.” And to Jeremiah, the Lord said, “ Before thou camest forth out of the womb, I sanctified thee.” And in the Notes to Barker’s English Translation of the Bible, in 1608, we have already noticed this declaration, ‘ Christ did take flesh, which he sanctified even in the very instant of his *conception*.’ But I am to shew still further, that the manhood was itself holy in its generation. We have remarked on the error of Gill and Doddridge, in respect to the *fatherless* origin of it. We have now to ascertain the generator of it, and also the generative principle. For the Virgin herself was no more than the ‘ *mother* of our Lord,’ as is well expressed by the Rev. Henry Cole, in his treatise on the Immortality of Christ’s Human Nature, ‘ the Virgin herself was a passively recipient vessel;’ whilst he himself, as incarnated, was the seed, that is to say, the *offspring* of the woman. Seed is used often in the scriptures for issue, for progeny; nor in any other sense is it ever applied to a woman. Nor can it be applied to the female in any other sense; because the seed, as the principle of production, is always in the male; and this holds generally good through all

nature, whether human, or merely animal, or vegetable. So that Dr. Gill, as quoted by Mr. Cole, is at a fault, when he asserts of the Holy Ghost, that ‘ he first took a part and portion of the Virgin, of her semen, or blood, and conveyed it to a proper place; and purified and sanctified it.’ For this is perfectly unnatural; it is a doctrine of self-impregnation; it is in diametrical opposition to what is now certainly known to be matter of fact, namely, that semen does not belong to the female, and is a secretion entirely foreign from her. And therefore, the promise to Eve, about “ her seed,” related to the man Christ Jesus, as destined to spring from a future daughter of her’s, namely, Mary; as, on the other hand, the denouncement on Satan, “ I will put enmity between thee and the woman, between *thy seed* and her seed, respects those whom Christ calls “ the *children* of the wicked one.”

Now, because of the first promise to Eve, therefore it was that the predicted Shiloh, Messiah, and Prince of Peace, became “ the desire of women;” and marriage and fruitfulness became so honorable among them. For they were held ignorant of the manner in which the child to be born, and the Son to be given, was to be produced. For although it was told them by Isaiah, “ A *virgin* shall conceive, and bear a Son, and they shall call his name, Emanuel,” yet they did not imagine that this would transpire without the intervention of a human father. And although Jeremiah had said, “ The Lord will create a new thing in the earth, a woman shall compass a man,” still, the precise fact intended in this, was not understood, until she, who was a travelling without human agency, had brought forth her first-born son. For even Mary herself replied to the angel, and said, “ How shall this be, seeing I know not a man?”

But now for the *generator*. “ Now the birth of Jesus Christ was on this wise; when as his mother, Mary, was espoused to Joseph, before they came toge-

ther, she was found with child by the Holy Ghost," or, was found, having a foetus or embryo in the womb, by or from the Holy Spirit. "And the angel said to Joseph, Fear not to take unto thee Mary, thy wife; for that which is *begotten in her*, is by the Holy Ghost. And she shall bring forth a son, and thou shalt call his name, Jesus." And this was done, adds the evangelist, that it might be fulfilled which was spoken by the prophet, "a virgin shall be with child, and shall bring forth a son; and they shall call his name, Emanuel, which, being interpreted, is, God with us."

Such is the account of Matthew. Let us now produce that of Luke. "Gabriel was sent from God to a virgin, espoused to a man whose name was Joseph; and the virgin's name was Mary. And the angel said unto her, Behold, thou shalt *conceive* in thy womb," or, "shalt become with child, and bring forth a son, and shalt call his name Jesus. He shall be great, and shall be called *the Son of the Highest*." And on Mary's enquiry, as to how this should be effected, which comes most naturally and most satisfactorily in, as it so clearly flows instantly from her, from a consciousness of her being then actually in a virgin state, "The angel said unto her, the Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; therefore also, *that holy thing* which shall be born of thee," or rather, "wherefore also, *the holy offspring*, shall be called *the Son of God*."

With such scriptures before us, how can we hesitate for a moment to acknowledge the Holy Spirit to be the generator in this most highly important case? Here is a virgin. She conceives; that is, receives impregnation, and becomes pregnant. This is said to be by the Holy Spirit. That which is begotten in her is by this blessed agent. That holy thing, or offspring, which was to be born of her, or of which she was to be delivered, was

from him. And for this purpose the Holy Spirit was to come upon the Virgin, and to overshadow her with his all-efficient energy and influence. Now Gill confesses, of the first of these phrases, "shall come upon thee," that it most plainly answers to *ba el*, in frequent use among the Jews, in respect to man and wife. And of the other phrase, "shall overshadow thee," he tells us, 'that some have thought the allusion may be to the nuptial covering, which was a veil or canopy like a tent under which the bridegroom and bride were betrothed.' Or, as Dr. Lightfoot thinks, 'it is a phrase alluding to a man's spreading the skirt of his garment over the woman; which Ruth desired of Boaz.' And then, in perfect coincidency with the other particulars of the evangelical records, the Virgin's child was to be called the "Son of the Highest;" her "holy offspring" was to be called "the Son of God."

So far, Mr. Editor, in respect to the party who is the generant and begetter, all is plain; because the scripture leaves not the thinnest vapour to obscure the aspect of the transaction in this particular of it. But another point remains to be disposed of. What was the generative principle, element or substance? For the generative faculty or power is one thing, and the mean employed is another. At the creation God originated man, the inferior animals, and the teeming subjects of the vegetable kingdom, with *seed* in themselves, according to their kinds. And the seed involves in itself, and preserves, and determines, the nature of the production. So that although there be but one common mother earth, whose womb is the matrix for all descriptions of seeds, yet every seed produces its own peculiar body; nor, because the same earth is the nurse which yields her own nutriment to all these innumerable bodies, do they, on this account, become deprived of their primordial and specific differences and distinctions. But

there must be seed sown. For it seems now an universally acknowledged principle, that there is not, in all nature, any perfectly and absolutely spontaneous generation ; but that all things come, somehow or other, by propagation. Therefore, in the account of the generation of Jesus Christ by both Matthew and Luke, there is not merely the announcement of the intended fact to the Virgin by the angel, that she should have a child, without the consummation of her marriage with Joseph, but there is also the most explicit avowal of the proposed agent. And this agent was able to *create seed*, and with it to impregnate the Virgin. In the instance of Abraham, who was through old age as one dead, God renewed the powers of nature in him, as well as in Sarah ; so as that, by virtue of this miraculous renovation, the generation of Isaac should be in the ordinary way. But here the miracle was after another manner; it consisted in an instant act of the Spirit, who created what was requisite for the occasion. Yet it was no greater a miracle in itself than the creation of the wine at the marriage feast in Cana of Galilee ; or than the multiplication of the loaves and fishes, to feed the five thousand ; or indeed, than the begetting of John, when Elizabeth was barren, and Zacharias and herself, “ were both well stricken in years.” This then I consider to be the plain, obvious, and positive matter of fact. The Lord the Spirit did, in a way consistent with his personal divinity, “ *create* a new thing in the earth.” This *hadashah* could not refer to a woman, as such, encompassing or enclosing a man-child ; but to the virgin, as a *novel daughter* in Israel, who would be the *nechabah* or maternal receptacle of this *gebur*, this El-gebur, or mighty God, who would be called Emanuel, God with us. It was a new creation ; it was the zera-el, or seed of God, the zera-kedosh, or *holy seed*, which was the *substance* of the manhood in the second

man and the last Adam. It is true that the Virgin was the medium of the production of this man, who was God's fellow, or associated One, the very Levi or united One; and that she did yield nutriment to the manhood, both before and after the birth; but it is not true that the substance of the manhood was derived from her.* Will any one contend for the substance of the oak being inherent in the ground, and not in the acorn? Where is the germ of life for all bodies, unless in their several seeds? A soil is requisite as a matrix for them, and this aids and assists in their develop-

* This mistake has been generally made by divines, from a deficiency of physical knowledge, as by the following—'The act of the Holy Ghost in this matter was a creating act. Not indeed like the first creating act, which produced the matter and substance of all things out of nothing, causing that to be which was not before, neither in matter nor form, nor passive disposition; but like those subsequent acts of creation, whereby, out of matter before made and prepared, things were made that which before they were not, but of themselves they had no active disposition unto, nor concurrence in. So man was created or formed of the dust of the earth, and woman, of a rib taken from man. There was a previous matter unto their creation, but such as gave no assistance, nor had any active disposition to the production of that particular kind of creature whereunto they were formed by the creating power of God. *Such was this act of the Holy Ghost in forming the body of our Lord Jesus Christ.* For although it was effected by an act of infinite creating power, yet it was formed or made of the substance of the blessed Virgin.'—*Dr. Owen*, vol. ii. p. 182.

'He formed Christ's body in the womb of the Virgin and of her substance; it was not like the first creation, wherein all things were made out of nothing: but like the forming the body of Adam out of the earth, and the body of Eve out of a rib taken from Adam. There was previous matter to work upon, though such matter as would never have produced that body but by an almighty creating power. Such the Holy Ghost exerted in forming Christ's body, and animating it with a living soul, that he might in all things be like to us, sin only excepted; for the Holy Ghost in this wonderful work, purified and sanctified that part of the substance of the Virgin Mary, so that what was conceived and born of her was perfectly holy and void of sin.'—*Hurrian's Works*, vol. iii. p. 291.

ment, expansion, growth, and maturity ; but their substance is in themselves, a principle seminally inherent in them and vital.

As then the virgin did bring forth a son, so she must have conceived ; as she conceived, she must have been impregnated ; and this impregnation requires not only an agent, but the implanting of precisely that species of seed which is the organized germ from which alone *man* can be produced. Nor would the connexion with the maternal soil in which it was sown, and where it was quickened, and nourished, essentially alter its nature or qualities. It would remain itself in itself, and would be the rudiment, radicle, or root, of the specific body about to be produced from it ; and which therefore would at last prove the truth of the apostolic position, “ God giveth ” to the seed sown, “ a body, as it hath pleased him ; and to *every* seed its *own* body.” And hence, as the seed in question was holy, and it was the seed of God, that is, of God’s creating, even by the power of the Lord the Spirit, so the offspring was “ holy,” and was called “ the Son of God,” and was made “ a quickening spirit,” and it had “ a spiritual body,” and not a natural. For so in truth we find in the process of budding, ingrafting, and so on, the foreign stock into which the bud or the scion is inserted, does not change their nature ; but whilst they get nutriment from a source not precisely similar to themselves, they still preserve their own species, and at length produce their own respective fruits. As therefore Christ’s *prepared body* was holy, or sinless, so it was naturally immortal ; it had in itself no principle of mortality or corruption, nor did he become actually guilty by any personal criminality so as to deserve death ; but when he died he laid down his own life, or offered up himself, voluntarily, yea officially also as priest, *a living sacrifice*, holy and acceptable to God. Death is, properly

speaking, that necessary thing which must come to man, soon or late, as being the appointment of God on account of sin ; the original sin of man being the transgression of the first law God gave to him, and whose declared penalty was death. Now Christ was not mortal in this sense. Death is also the one desert of sin, or its wages, under whatever law of God, whether natural or revealed, the sin may be committed. But Christ did no sin, and knew none ; and hence there could be found no cause of death in him. Again ; death is the consequence, and the outward expression of our moral condition, we being “ dead in sins.” Here plainly we have cause and effect, but in Christ we have neither ; not a birth in sin, and therefore no innate principle of mortality. But yet again, children may be involved in the mortal estate of their parents at least two ways ; the one by a derivation of a mortal disease from them, the other by a legal act including them in the state of their parents. Thus Adam begat in his own likeness, and this posterior to his sin and the sentence of death which ensued ; and therefore his offspring are all naturally sinful and mortal. Thus, too, the law of Moses involves the children, even to the third and fourth generation, in the fate of the offending parents. But neither of these cases apply to Christ. For not Joseph, but the Holy Ghost, was the begetter ; and he produced *a holy offspring*. Accordingly, not being *seminally* in Adam, he could not be any more involved in Adam’s penalty of death, than he could derive from him a fallen, sinful, and sinning nature. But as Christ was constituted *sin* for us, or in our stead, by a legal transfer at his own option, so it is clear that the curse and penalty were undergone by him voluntarily, and in consequence of his own suretyship undertakings. Here I would just add a word or two from Mr. Toplady. “ We no where find, to the best of my remem-

brance, that Christ ever so much as once experienced any attack of sickness or disease. The reason of this extraordinary circumstance was, no doubt, owing to the *sinless formation* of his humanity, by the immediate operation of the Holy Ghost. *Sin* was that which introduced every kind of *ataxia* (or *disorder*), into the human system, and disease among the rest. But the Man Christ Jesus was formed and conceived totally without stain. Hence he was like our first parents before the fall, naturally immortal! *Nor could he have died*, had he not, by an act of gracious susception, taken the guilt of man upon himself, and became responsible to divine justice for the utmost payment of their penal debt. And even under those circumstances we read that his death though *violent*, was *voluntary*. His resignation of life is constantly represented in scripture as his own act and deed. For exclusively of his union with the second Person in the Godhead, his absolute freedom from sin would, of itself, have been *a certain security from dying*. Hence the evangelists express themselves thus, "He dismissed, or let go, his Spirit. He resigned, delivered up, or made a surrender of his Spirit."

I shall now, Mr. Editor, in the third place, confirm my main position by particular scriptures; meet some grand objections; and then show reasons for the necessity of my position.

1. The first scripture I pray your attention to, is that of Paul to the Corinthians; "for the man is not of the woman;" that is, from the woman, from her substance. The man was not originally from the woman or her substance; nor does the man now owe his being to the woman. For whatever man exists, is indebted to man for his being and substance. The next scripture will confirm this; it is that of Paul to Timothy, "I suffer not a woman to teach, nor to usurp authority

over the man, but to be in silence. For Adam was first formed, then Eve." And therefore, Adam could not owe his existence to Eve. But another scripture will carry us still further; for in Genesis we find, not only that the man came not of the woman, and that he preceded her in his formation; but, what is more, that the woman was indebted for her being and substance to the man. "And the Lord God took one of Adam's ribs, and the rib made he a woman, and brought her unto the man. And Adam said, this is now bone of my bones, and flesh of my flesh; she shall be called woman," or *aishah*, "because she was taken out of man," or *aish*. And what woman is there now, who traces her origin to any other source than to some man? Therefore Paul observes to the Corinthians, "But the woman is of the man." And again, "for as the woman is of the man." But "nevertheless, neither is the man *without* the woman, neither is the woman without the man in the Lord. For although the woman is and was "of the man," of his substance; "even so is the man also *through the medium* of the woman. The preposition is purposely changed here from *ek* to *dia*, to preserve the necessary distinction. But if the first man was not of or from the substance of a woman, from whom came he? Adam, says Luke in his genealogy, was "the son of God." His son by his own creative energy. And how well this type and figure becomes the great Antitype, we have now reason to admire, seeing that the second man and last Adam was generated in the Virgin by the Spirit of God, and thence was called the Son of God, and became a life-giving Spirit to his body and spouse the church. He is thus "the beginning of the creation of God." He is the "living stone" laid in Zion for a foundation. He is "the heavenly man," as Paul styles him in the 15th chapter of his 1st epistle to the Corinthians. "There is a natural body, and

there is a spiritual body. And so it is written, the first man Adam was made a living soul, but the last Adam was made a quickening Spirit. Howbeit, that body was not first which is spiritual," namely, Christ's, "but that which is natural," or the body of Adam. For "the first man was of the earth, earthy; the second man was the Lord from heaven." That is, in his personality he was *the Lord*, and even as to the manhood he assumed, it was itself *from heaven*. "As was the earthy man, such are they also that are earthy; and as was the heavenly man," namely, *begotten by the Holy Spirit*, "such are they also that are heavenly."

This scripture, Mr. Editor, seems of great importance in the debate. Here is a heavenly man; not merely from the union of the manhood to the Lord, but because the assumed body is spiritual, and from heaven. That it was from heaven we have already shown from Matthew and Luke's account of the impregnation of the Virgin by the Holy Spirit; not through any personal contact with her, inconsistent with a pure immaterial Spirit, but simply through creation of the generative principle.* And in the 3rd of John, Jesus speaks of this as one of the heavenly things, in the contrast with which our regeneration by the Spirit, is but as an earthly thing. "If I have told you earthly things and ye believe not, how shall ye believe if I tell you heavenly things? For no man hath ascended up to heaven, but *he who came down from heaven, even the Son of Man* who is in heaven." I grant that this may refer to his official character, in which he was with the Father always as the Son of Man; and Daniel speaks of him in his 7th chapter under this very title; but I think it likewise alludes to the celestial origin of

* See my Sermons on the Two Covenants, published by E. Palmer; particularly Sermon VIII. p. 237, on 1 Cor. xv. 44—49.

his manhood. Because John proceeds strongly to enforce his superiority over himself on this ground. "He that cometh from above," *anoothen*, "is above all. He that is of the earth," has his origin from the earth, "is earthly," in his nature and propensities; "and speaketh of the earth. But he who cometh from heaven is above all." Besides, in the 6th of John, Jesus says, "I am that *bread* of life. This is the bread which cometh down *from heaven*, that a man may eat thereof and not die. And the bread that I will give is my *flesh*. Except ye eat the *flesh* of the *Son of Man*, and drink *his blood*, ye have no life in you." Now this I hold to be a new lump; bread, unleavened with the acid and bitter of sin. This flesh I take to belong to him, who is proposed to every true Israelite as the Lamb of God, as Abraham's lamb for a burnt-offering of God's own special providing, as the true passover lamb, as a lamb *without blemish and without spot*. And this blood I count it to be unpolluted—the precious blood of Christ—the blood of God, the God-man, with which he has purchased the flock, and redeemed it from all thralldom. It is the blood that hath life in it, and not death; that transmits life to the body and all its members, and not death. It is the blood, not of that one man, who became polluted in his blood, and by whose one disobedience the mass of mankind became sinners, and by whose one offence death reigns over all his progeny; but it is the blood of *the second* man, of *the last* Adam, even of him by whose one obedience the mass of his people are made righteous, and by whose one righteousness they attain unto justification of life.

But if I contend for Christ's manhood being from heaven, from above, and spiritual, on the ground of its being gendered by the Holy Ghost, I feel I am countenanced in this by what is averred of those who are "God's workmanship, created in Christ Jesus."

Of such, the above scripture declares, that they are *heavenly*; "such are they also that are heavenly." They are elsewhere said to be "created in righteousness and true holiness;" to be "renewed in knowledge after the image of him who created them;" and to be "conformed to the image of the Son of God." But what is the origin of their celestial character? Their celestial descent. "Except a man be born," that is, *begotten* "again," but rather *anoothen*, "from above, he cannot see the kingdom of God." That which is begotten, or is the offspring of "the flesh is flesh; and that which is begotten of the Spirit is spirit." It is well known that the ordinary sense of the greek verb, is, to be, to be made, formed, created, produced, and so on; whereas our bible renders it *to be born*. Birth is the consequence; but there is a very necessary antecedent, and that is, a begetting. It is passing strange to say we are *born* of him by whom in fact we have been *begotten*, namely, the Spirit. So in the first chapter of John, we are said to be *born*, not of the will of man, "but of God." But it really means that we are begotten by God. "Of his own will he hath begotten us," says James, "through the word of truth;" which word of truth Peter calls the "incorruptible seed." And if we ask for a mother, Paul will direct us to Sarah, or Shurah, the elect lady, the true spouse of him who is the great *Shur*, or *Prince* and Lord of *peace*; he will direct us to the church in her gospel dignity and liberty, even to "Jerusalem, which is above, and is free, and is the mother of us all." Here, all looks like nature; the Spirit the agent; the word of truth the principle; and the church as the free-woman, the medium. We want a similar simplicity of process in the incarnation of the Son of God. And the scriptures help us to it; the virgin, the mother of our Lord, and the Spirit, the agent in her impregnation;

and from whose creative power, the embryo, or first germ of conception must have sprung. The apostles' creed therefore, says not amiss, of Christ, "who was *conceived* by the Holy Ghost," that is, formed in the womb, and "*born* of the Virgin Mary."*

But I must produce one scripture more, and then pass on. "Destroy this *temple*," said Jesus; "and I

* Charnock has given a good sketch of Christ's body, but a sorry account of its origin. 'It was a body so fitted, as to be obedient to the soul; to have no rebellious power in it, against reason and command; but to be fully and readily obedient in all its motions to God; not barely a body, but a body so tempered as to do the service required of it. It was not indeed fit, that the body wherein the Deity was to tabernacle, should be framed by a less wisdom, and slighter order, than the Mosaical tabernacle, which was a shadow of it, which was done by exact order, and by the inspiration of the Spirit, filling the workmen with skill. Exod. xxxi. 2, 3. Yet he was to have a holy body, free from any taint of moral imperfection, fit for the service he was devoted to; for which the least speck on his humanity had rendered him unfit; this could not have been had he descended from Adam by way of ordinary and natural generation. He had been a debtor himself, a lamb with blemish; and so wanted a sacrifice for himself. His sacrifice would have been defective, and have needed some other sacrifice to fill up the gaps of it. It was necessary he should descend from Adam in a way of birth, but not in a way of seminal traduction; that he might have the nature of ADAM, without the spot. Such a knot could not be untied without infinite skill, nor such a way of production be wrought without the infinite power of God. 'Therefore, the Holy Ghost frames this body of Christ of the seed of the woman, that it might be mortal, and have his heel bruised by the devil,' (Gen. iii. 15.) —*Vide his Works in folio, Vol. II. pp. 198.*

Who would have expected what follows from what had gone before? *Therefore*, because so holy and so spiritually fitted and disposed a body was required, 'the Holy Ghost frames this body of the seed of the woman!' And this too, 'that it might be mortal!' To which is added, 'not of the seed of the man, in an ordinary way of generation, that it might be without any taint of sin, sanctifying therefore the seed of the woman in a peculiar manner!' First, there is no such seed of the woman. Secondly, if it could have been so produced, to make it mortal, it must have been clearly sinful. But if it was really gendered, without *any* taint of sin, it was naturally exempt from death.

will raise it up in three days. But he spake of the temple of his body." And who built this temple? "A body," says Jesus, "hast *thou* prepared me." It was God's building. It was the true tabernacle, which the Lord pitched, and not man. The greater and more perfect tabernacle, not made with hands, that is to say, "*not of this building*;" but rather, not of *this creation*. Christ was a new creation; and if any man be in Christ, he also is assimilated to him, he is a new creature. This Holy One could not see corruption even in the grave; but his very flesh rested in hope. He offered himself without spot to God. He rose released from the sin of his church; of which, having made an end by expiation, he could not possibly be holden in the bands of death. He rose, in his own manhood, precisely as he died. "Ye denied the Holy One and the Just," said Peter; he was so, when they denied him. He was "the holy *child* Jesus." And was it not as typical of Christ, that every hebrew male child was reckoned *holy* to the Lord? In a word, as he was begotten at first by the Spirit, so he was afterwards begotten again from the dead by the same quickening agent; and in both instances he has the pre-eminence over all his brethren as the first begotten. He is "the most Holy," of whom Daniel spoke; the holy place of the Holy Ones, or temple of the God-head. Therefore John says, of the true Jerusalem, "I saw no temple therein; for the Lord God Almighty and the Lamb are the temple of it." This, as it is the Bethel, or house of God, so it is the dwelling-place of God's people. "Lord, *thou* hast been our dwelling-place," said Moses, "in all generations." And is it not to this sanctuary that the apostle alludes when he says, "For we know, that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens?"

I think it possible, that whilst he plainly refers to the dissolution of the body at death, he delicately hints at the then very near approaching destruction of that once holy and beautiful house at Jerusalem, in which the Jews were wont so much to glory.

But 2. I must now meet objections. And the first is this. Was not Christ predicted as the *seed* of the woman, and of Abraham, and of David? And does not Matthew call him the *son* of Abraham, and the son of David? This is very true, and the one expression will suffice to explain the other. Seed means offspring. "I am," said Jesus, "the offspring of David." Literally, seed signifies the matter in which is contained the procreative property, whether in reference to man, to the irrational animals, or to vegetables. But figuratively, it stands for the product; the cause is put for the effect. Thus Eli said to Elkanah, "The Lord give thee *seed* of this woman;" that is, a child from or out of this woman. And in this sense alone is Christ the seed of Eve. He is her offspring by her grand-daughter Mary; and by the same medium Christ is the son of Abraham, and of David; Mary springing from that line. For in the literal, primary, proper, and direct sense, seed is peculiar to the man; and only as figuratively employed, the causative principle being put for the thing produced, can it ever be applied to the woman. And therefore, in the genealogy by Matthew, the men *beget* from Abraham, down to "Joseph, the husband of Mary;" and then, instead of its being added, and Joseph begat Jesus, it is said "of whom was begotten Jesus." Not of Joseph; but of Mary; for the *whom*, in the greek, is feminine, and not masculine. It will therefore read thus, "And Jacob begat Joseph, the husband of Mary, out of which Mary was begotten Jesus, who is called Christ." Now Joseph being thus excluded from this begetting, it remained

for the evangelist to supply the omission ; which he does by instantly declaring that, “ when as his mother Mary was *espoused* to Joseph, before they came together, she was found *having that in her womb, which was from the Holy Ghost.*” Jesus then was truly the seed or son of Eve, of Abraham, and of David, by their daughter and his mother’s side, as proved by Luke ; who calls Joseph, her husband, the son of Heli, because he was betrothed to Heli’s daughter Mary. For Joseph himself was the son of Jacob ; and Mary was the daughter of Heli ; but in virtue of the betrothment between them, Joseph became the son-in-law of Mary’s father. This reconciles the two genealogical accounts ; Matthew proving Joseph, the reputed husband of Mary, to have been the son of Jacob, who was lineally descended from Abraham, Judah, and David ; and Luke calling Joseph the son of Heli, because of his union with Heli’s daughter Mary, who was likewise lineally descended from Abraham, Judah, and David, though by a different family. They came of the same tree, though by different branches ; and the tree itself, with all its branches, is then shown to have had but one root, and that one root to have had but one origin ; that is to say, Adam, who was planted by God. “ God hath made,” said Paul at Athens, “ of one blood,” or “ from the blood of *one man*, all nations of men.” For the seed, or producing principle, is nothing but a secretion from the blood of the man ; and therefore it follows necessarily, that all mankind, as naturally engendered of the offspring of Adam, owe their origin equally and alike to that one original fountain, the first man, who was from the earth, and was earthly. But in the special case of Christ, the natural order was broken ; Joseph was superseded from being the communicating channel ; and as in the first formation of the first man Adam, he could call the earth his mother, but could

only look to God as his Father, whose son therefore he is said to have been, so in respect to Christ ; Mary, that earthen vessel, was truly the mother of our Lord, and his nurse ; but God was his Father. Here was, as it were, “ the residue of the Spirit ;” and it produced “ a godly seed ;” or literally, *the seed of the Alehim*.

A second objection is this. If Christ took not a fallen nature, as immediately from the offspring of fallen Adam, how could he be at all a subject for temptation ? And how, more especially, could he suffer, being tempted ? And how, except he was of our fallen nature, and was tempted just as we are, and did suffer just as we do, how else can he be touched with the feeling of our infirmities, and sympathize with us ?

For the first particular in this complex objection, how could he be subject to temptation ? The answer is easy. None but God is by nature immutable, because none but God is impassable ; he cannot suffer from without, because he cannot become a patient, so as to be acted upon by external causes ; and being in his own constitution absolutely perfect, infinitely and everlastingly, he cannot suffer from within. But the creatures differ from the Creator in this. They may suffer from within and from without. Not being of an infinite understanding, they are limited in their apprehensions of things ; this leads them to reason about them ; and reason is very liable to deceive them. Thus the angels were created pure and perfect according to their kind ; but, somehow or other, they were beset by a temptation, when as yet they had no sin, and knew it not. So Eve ; she was at that instant what God had made her, when the serpent tempted her. And so was Adam, when Eve tempted him. Now God could have restrained them from complying with the temptation, had it been his pleasure to have prevented their fall ; and in that case, they would have severally been

tempted, and yet severally without sin. God being a sovereign, and having no superior, his own will is his sole law; and therefore, in this view also, it is impossible for God to be tempted to any transgression. But men and angels, even though they had no sort of supernatural revelation made to them, relative to the being and will of God, could yet be tempted to evil, in running counter to the dictates of right reason, and to the deductions which reason ought to make from those proofs of the Creator's Godhead, eternity, and power, which are so amply afforded them in the visible universe. And the manhood in the person of Christ, considered simply as a creature, was liable to be tempted to evil. The rational soul, if left to itself, might have gendered desires or imaginations contrary to God's will; or else it might have been solicited, through the medium of the body, to some improper indulgence of the lusts of the flesh. Else, how could it have so happened in the instance of Eve, who was the immediate creature of God? Yes, Christ was in all points tempted like as we are. Nay, it was impossible for him to have the perfect human nature, and to be any time performing his part on the stage of this world, without being tempted. If he had only taken a body and not a soul, clearly he could not have been tempted by any improper "desires of the *mind*;" or, if he had taken a human soul alone, with merely the semblance of a corporeal frame, without the substance of flesh and blood, then he could not have been tempted through the medium of the senses to indulge in "the lusts of the flesh." But since he was invested with the entire humanity in its full perfection, he was liable to every possible temptation, whether mental or corporeal.

But then, in the next place, how could he *suffer*, being tempted, except he assumed the flesh of sin? The query is, how did he suffer? Are we to suppose that

he suffered as Eve did, and as Adam after? That is, that he suffered a fall into actual sin:—no. For it is admitted that he “did no sin;” and that he “knew no sin.” Therefore, even Calvin, who contends for Christ’s having taken manhood of the very seed and substance of the woman, says, that ‘the same apostle, where he teacheth that Christ was sent in the likeness of sinful flesh to satisfy the law, doth so expressly sever him from the common estate of men, that he be very man, without fault and corruption.’ And again, ‘we do not make Christ free from all spot, for this cause, that he is only engendered of his mother, without the intervention of man, but because he is sanctified by the Holy Ghost; that the generation might be pure and uncorrupted, such as it should have been before the fall of Adam. And this always remained steadfastly determined with us, that so oft as the scripture putteth us in mind of the cleanness of Christ, it is meant of his true nature of manhood; because it were superfluous to say, that God is clean. Also, the sanctification that he speaketh of, in the sentence of John, could have no place in the nature of God. Neither are there feigned two seeds of Adam, although there came no infection to Christ; because the generation of man is not unclean or vicious of itself, but accidental by his falling. Therefore it is no marvel, if Christ, by whom the estate of innocency was to be restored, were exempt from common corruption.’ On no principle then, could Christ have *suffered* by temptation precisely as we ourselves do, unless on that; not only of his liability simply as a creature to commit sin, or of his having taken a portion of our fallen humanity in its corrupt condition, but on that of his having actually transgressed at times, through the force of overwhelming solicitations. If, however, he did not so suffer, how did he suffer, being tempted? The very temptation to

evil, to a holy nature, is the severest of all sufferings. The presentation of any thing evil to it, and much more, the solicitation of it to the commission of evil, necessarily grieves and distresses it. And we may safely argue, that in exact proportion to *the holiness* of Christ's manhood, in that very degree he suffered from every particular instance of temptation. And as he had all the feelings, emotions, passions, yea, and all the innocent infirmities of the human nature, he could not but have incessantly come into contact with one solicitation or another; and, therefore, his whole life on earth was one unbroken chain of connected trials, because he was called on to deny himself, in respect to his manhood, almost every thing in which it was able to take delight. So truly did he therefore declare, that he came not into the world to do his own will, but the will of his God and Father. Nor was it only and singly in the garden of Gethsemane that Jesus was constrained to exclaim, "Nevertheless, not my will, but thine be done!" But now, if Jesus suffered, being tempted, although his nature was holy from its conception, and united to his divine person as the Word that was God, and always under the unction of the Spirit of grace and truth, how well and truly could he *feel* for his body, the church, and for all and every of her members, exposed, as he knew them to be, to an entire world of temptation, and to all the subtle devices of the infernal spirits, and rendered so liable to concur in all and every solicitation through the frailties of their own corrupt constitution!

This, then, brings us to the third particular in the objection. How can Christ be touched with the feeling of our infirmities, so as to sympathize with us in them, and help us out of them, or succour us in the midst of them? I reply at once, as above, that having, although *without sin*, suffered severely from exposure

to the strongest temptations of the world and of hell, he cannot but feel most intensely for his people, obnoxious as they are to such hostile attacks, and having in themselves a traitor feeling, always but too disposed to betray them into the power of their enemies.

But now, genuine sympathy or fellow-feeling supposes some existing *relation*. Christ is the head of the church ; and so he sympathizes with it, and becomes the Saviour of the body. The church is of his flesh and of his bones ; and therefore, he nourisheth and cherisheth it. He is the bridegroom, and the church is the bride, the Lamb's wife ! therefore " he gave himself for it, that he might sanctify and cleanse it, and present it to himself a glorious church, not having spot or wrinkle, or any such thing, but that it should be holy and without blemish." He is the shepherd of his people ; and so he gives his life for the sheep, and pledges himself to them that they shall never perish. But then, if with the existence of relationship, there exist no *natural affection*, then there is no sympathy. Can a woman forget her sucking child ? Yea, she may. Created beings are liable to the most mortifying defects, because they are susceptible of all sorts of impressions from external circumstances. And hence, in the extremity of the siege of Jerusalem, " the hands of the pitiful women," of women who are pre-eminently endowed with tenderness towards their offspring, even these " have sodden their own children ; they were their meat, in the destruction of the daughter of my people. Even the sea-monsters draw out the breast, they give suck to their young ones ; but the daughter of my people is become cruel, like the ostriches in the wilderness." But in Christ there is *love* in agreement with *every relation* in which he stands connected with his people ; and such love, too, as never faileth. Zion saith, " the Lord hath forsaken me, and my Lord hath forgotten me. Can a

woman forget? Yea, that is possible. *Yet will I not forget thee!* Behold, I have graven thee upon the palms of my hands; thy walls are continually before me!" Thus, Christ *loved* the church, and gave himself for it. "He loved me," says Paul, "and gave himself for me." "Unto him that loved us," sings John, "and washed us from our sins in his own blood, and hath made us kings and priests to God!" And having loved his own, says the evangelist, which were in the world, "he loved them unto the end." Nor were the ancient declarations other than these more recent ones. "Yea, I have loved thee with an everlasting love, and therefore with *loving-kindness* have I drawn thee." And again; "I will mention the *loving-kindnesses* of the Lord, and the praises of the Lord, according to all that the Lord hath bestowed on us, and the great goodness toward the house of Israel, which he hath bestowed on them according to his mercies, and according to the multitude of his loving-kindnesses. For he said, "Surely they are my people! children that will not lie. So he was their Saviour! In all *their* afflictions *he* was afflicted: and the angel of his presence saved them. *In his love* and in his pity he redeemed them; and he bare them and carried them all the days of old."

But there is another requisite, in order to universal sympathy between Christ and his people; and that is *knowledge*. I may have a friend that loveth at all times; and yet, from ignorance of my situation and circumstances, it may often be impossible for him to sympathize with me. I may not feel disposed to tell him every thing; or distance may intervene, combined with other obstacles, so that I cannot tell him of my troubles, distresses, or dangers, if I would. Now, Christ knows all men, and needs not that any should testify of man to him, for he knows what is in man. This he does, as the wisdom of God, universally. But of his people, his church, to whom he is intimately related to

and united, as head over all things to it and them, it is superlatively true, that he “knoweth us altogether.” And this recondite knowledge of, this profound acquaintance with his people, and with whatever relates to them or concerns them, so far from confounding the faithful, and dismaying them, and making him a terror and a dread to them, becomes a vigorous and a copious spring of consolation to them. Hagar very beautifully called the name of the Lord who spake to her in her affliction, *thou God seest me!* He does not look and see as a spy, to become an informer, and to betray; he is no more the accuser, than he is the tempter of his brethren; no! but as God looked after Hagar, to espy her in her trouble, and to relieve her wants in the wilderness, so is it with Christ, the Shepherd and Bishop of our souls. The consequence is, that *we* naturally *look after him*; casting all our cares upon him, because he careth for us. And, therefore, with exquisite feeling, did Hagar superadd to the name which she had given to the Lord: this, as a reason for it—“for she said, have I also here looked after him, who looketh after me!” And she also called the well of water, “the well of Him who liveth, who looketh after me!” Well, this is just what Paul states to the Hebrews for their encouragement, in his fourth chapter, “For the word of God is living and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart. Neither is there any creature that is not manifest in his sight; but all things are naked, and opened up unto the eyes of him with whom we have to do.” He sees all men and devils, and watches all their movements, yea, and all their inmost devices; as is obvious in that instance of Peter. “Simon, Satan hath desired to have thee, but I have prayed for thee.” And what then? Why, says Paul,—“Seeing then that

we have a great High Priest, who is passed into the heavens, Jesus, the Son of God, let us hold fast our profession. For we have not a High Priest, who cannot sympathize with us in our weaknesses and sufferings, but he was tempted and tried after a similar manner, although without sin. Let us therefore come, with all liberty of access, and freedom of speech, unto the throne of grace, that we may obtain mercy, and find grace to help, in time of need."

But there is one ingredient more, necessary to the constitution of an efficient sympathy; and that is *power*. Vain would be the love of Christ, was he not also the wisdom of God; and equally vain would be his wisdom as his love, was he not likewise the power of God. Now, his power is not mere force; is not a mere resistless might; a mere overwhelming omnipotency. But his power is founded in the purest justice. With him, power is not right; but right is power. He first conflicts with what is hostile to the welfare of his people; and then, becoming victorious, he turns all his success to their favour. "Forasmuch then, as the children are partakers of flesh and blood, he also, himself likewise, participated of these; that through his own death he might destroy him *that had the power of death*, that is, the devil; and deliver them, who, through fear of death, were all their life-time subject to bondage. For, verily, he took not hold on the angels, but he took hold on the seed," that is, "the *children* of Abraham," who is the father of all them that believe. "Wherefore, in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful High Priest in things pertaining to God, *to make reconciliation for the sins of the people*. For in that he hath suffered, being tempted," and also *tried*, "he is able," he has legitimate power and authority, "to succour them that are tried and tempted." He has his

proper commission from the court of heaven, as the captain of our salvation; he is the leader and commander of the people; and he has been perfected as such, by his own individual *sufferings* in our favour, and on our express account; so that he is entirely justified in bringing the many sons unto glory, as he is thoroughly qualified for the undertaking.

3. It now remains, Mr. Editor, that I show reasons for the necessity of my position.

The first reason I have alluded to already. It is a matter-of-fact reason; the manhood of Christ must owe its existence to seed created by the Holy Ghost, because there is no source in the woman whence it could otherwise arise at all. Calvin, indeed, asserts, "that he was man, truly issued *of the seed of mankind!*" And to establish this, he avers that to "affirm that women are seedless," is to "overthrow the principles of nature!" This we must resolve into the want of thorough information on the subject, in the days of this great reformer. The Greek word for a *father*, is derived in the lexicons from the verb to *sow seed*. The Hebrew word *ab*, whence the Greek *abba*, equally shows the father to be the author, cause, or origin of offspring. Besides, the scriptures speak with the most philosophical precision on this subject, tracing the origin of offspring to the loins of the man. "Kings shall come out of thy loins," said God to Jacob. And in the new testament, Paul, with the most exact physical propriety, says of Israel, that "they came out of the loins of Abraham."

My second reason grows out of the preceding statement. For if Christ is to be considered as the seed of Abraham, in any other sense than as being begotten by the Holy Ghost, and born of the Virgin Mary, who was Abraham's grand-daughter,—if Christ is at all considered, beyond this, to have derived his manhood from the seed and substance of Abraham, then was

Christ seminally and radically in Abraham's loins. It is said of Levi, comprehending the whole tribe, that they "came out of the loins of Abraham;" and what then? Why it follows of course, that prior to their birth, or begetting, they were substantially "yet in the loins of their father, when Melchisedec met him." Well, and what was the consequence? Just this: that the Levitical priesthood, who received tithes under the law, did, prior to the law of Moses, pay tithes to Melchisedec, in the person of their forefather Abraham; and by this act, they acknowledged the superiority of Melchisedec over themselves, as well as by receiving from him, and not giving to him the sacerdotal benediction. But if this argument hold good against the Aaronic order, it is equally strong against the claim of Christ to the priesthood; supposing we admit that he also was seminally and radically in the loins of Abraham. For it was not peculiar to Levi, as counted to have thus paid tithes "in Abraham;" for if any tribe had been exempted from this inference, it would have been this, on the ground of its right to *receive*, instead of *paying* tithes: and, therefore, we must certainly include, in the apostolic inference, all the other tribes, whose bounden duty it was to pay tithes to the priests of God. And then it would clearly follow, that Christ himself did likewise pay tithes in Abraham, and did in him receive the blessing from Melchisedec, and did, by both acts, confess the superiority of his type and figure over himself.

My third reason is near of kin to the above. If we imagine Christ to be the Son of Man, as owing his substance to man's seed, proceeding from a fallen individual of Adam's race, then was he not only born of Mary, when the church was in a fallen *condition*, but he was begotten of the *substance* of the church's fallen and polluted *nature*. Not in "the likeness of," but in

“the flesh of sin.” Of course, the consequence is inevitable. Christ was seminally and radically in Adam, when Adam was created ; and he was in Adam, when Adam fell. And because the wages of sin is death, and so, “in Adam all die;” therefore the man Christ Jesus must equally have deserved death, for his own share in Adam’s transgression, with every other man ; and then, truly, he would have taken our fallen and mortal nature. Nay, and besides the involving of Christ in the original offence, and all its consequences, this doctrine makes Christ a brother to all men, as men ; whereas, Christ restricts brotherhood to the church, to the children of Abraham, to the children of God. And therefore he *lays hold* on these ; he becomes their *Goel*, or near kinsman Redeemer ; not by taking manhood from the seed, or substance, of a fallen son or daughter of Adam, but by being *born* of a virgin and believing daughter of Abraham, *from seed generated in her by the Holy Ghost*. And thus he was truly, as is said of the regeneration of his people, “*begotten*, not of blood, nor of the will of the flesh, nor of the will of man,—but *of God*.” Accordingly, Mr. Editor, he is properly the second man ; the second man of God’s creating. And he is the last Adam.

In conclusion. As the chief stress seems to be laid on the sympathy of Christ for his people, which is much doubted of by many, supposing him to have been without sin, I would add, to what has been already advanced on that subject, the following remarks :—When God is said to be love, and to have purposed to himself as objects of his love an entire family of children, what is the circumstance introduced, which was to become the proof and the commendation of his love ? It was this. “Herein is love ; not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins.” He felt for us in our low estate. He knew our condi-

tion, that we were ungodly, that we were full of enmity to him, and that we were without strength to deliver ourselves. And then he “commended his love towards us, in that whilst we were yet sinners, Christ died for us.” Again; “But God, who is rich in mercy, and for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ.” But God’s language to Ephraim—it is the very utterance of sympathy itself. “Is Ephraim my precious son? Is he a child of delights? For since I spake against him, I do earnestly remember him still. Therefore, *my bowels are troubled for him*; I will surely have mercy upon him, saith the Lord.” Thus, it was not necessary for God to be in the circumstances of his people, to feel for them; but it was necessary that he should be well acquainted with them, and with their circumstances, in order to the calling forth of this commotion and yearning of the bowels in tender affection towards them. The whole is a beautiful process of natural affection; because God begins by establishing a relationship; “At the same time, saith the Lord, will I be the God of all the families of Israel, and they shall be my people.” He then avows a corresponding passion for them; “Yea, I have *loved* thee with an everlasting love, and therefore with loving-kindness have I drawn thee.” And this love, as it exerts its influence in alluring the objects of it to itself, so it is excited by every thing relating to them, and drawn forth in strong expressions of powerful sympathy. For when he sees them in captivity, he then says, “behold, I will bring them from the north country, and gather them from the coasts of the earth; they shall come with weeping, and with supplications will I lead them; I will cause them to walk by the rivers of waters, in a straight way, wherein they shall not stumble. *For I am a Father* to Israel, and Ephraim is my *first-born*.”

Now we are sure that parental sympathy does not flow from a recollection of the parents, in respect to their having been once themselves in a helpless infantile state ; for the state of infancy is gone through by us in a sort of unconsciousness ; and although afterwards we trace our maturity back to its beginning, and feel satisfied we were at first in a condition of childhood, yet we cannot be said to act from our own past experience of what childhood is, in a way of sympathy towards our children, because we really cannot pretend to any positive consciousness of what transpired during the season of our babyhood. But parental sympathy springs from a knowledge of the helpless situation of the new-born babe, and of the various wants with which it is encompassed, and from the natural affection existing towards it in the parental bosom. And this is strikingly alluded to in the 16th of Ezekiel. For here is the church in her infancy, and polluted, and cast out, and abandoned. But the Lord passes by, and looks on her, and his eye affects his heart, for her time was the time of *love*. It was the season for the display of his love to her. And her miserable and destitute condition was itself an irresistible appeal to his heart. Short of love, in such a case, there might be pity and compassion, and relief might be extended ; as in the acts of benevolence, we relieve, befriend, and so on, without having any particular affection for the persons on whom we bestow our benevolence. And in return, the utmost we can expect is gratitude, that memory of the heart. But God's was a case, not of pity, but of love ; and which demands, in return, the very gratitude of the heart, or love for love. In him, it was not compassion excited by the wretchedness of the object ; but it was pre-existing love drawn forth into sympathy and into correspondent action, by the situation of the object beloved. “ God, who is rich in mercy, and *for his great love wherewith he loved us,*

even when we were dead in sins, hath “said unto us, *live!*” and so saying, “hath quickened us, together with Christ;” that is, *caused us to live*. Thus, then, all that was required to excite sympathy, was, a combination of love and knowledge; as is well shown also in that of Isaiah. “He said, surely they are my people; children that will not lie. So he was their Saviour. In all their affliction he,” God, “was afflicted; and the angel of his presence,” or the Son in his official character, “saved them. *In his love*, and in his *tender compassion*,” that is, in his compassion issuing from tender affection, “he redeemed them.”

Now, if we apply this to the question as it relates to the Lord Jesus, clearly there is no apparent necessity for his being polluted in his blood, precisely as his church was; nor for his birth and his nativity to be of the land of Canaan. In other words, what reason, Mr. Editor, for the Son of God assuming a *fallen nature*? If a fallen nature, it must be a condemned nature; and it must itself have required to be *redeemed from sin and death*: nay, if a fallen nature, it was seminally, radically, and substantially, in Adam, when he fell. Yea, it was federally in Adam, and must have been involved in his breach of the paradisaical covenant. It must have been *personally* in Adam. The whole of Adam’s offspring, or all those who were to spring from *the seed* of that first man, were in his loins, personally and individually considered, as certainly as ever Levi, in every member of that tribe, was in the loins of Abraham. If Christ’s manhood had thus *a prior seminal existence*, before its being begotten in the Virgin by the Holy Ghost, and that, into an instantaneous union with the person of God the Word;—then it existed, as all others of the seed of Adam, not merely in a portion of his fallen nature, but in its own proper personality; as in every acorn, there is not only the nature of an

oak, but radically the tree itself. And thus Christ would be personally involved in the fall of Adam, and would not merely be invested with a part or parcel of his fallen nature. And even if we did not push this argument, in respect to personality, what becomes of the statement of those who say, he took our fallen nature, but sanctified it even from its conception? For so Hooker states it, He “therefore took *the seed* of Abraham, the very first original *element of our nature*, before it was come to have any personal human subsistence.” This supposes Christ could derive it from the woman, which is impossible.* Besides, prior to *sanctification*, there *must be redemption*. If Christ’s manhood was semi-nally of Adam’s fallen nature, the only basis for its sanctification must be laid in an atonement being made for it. The instant Adam had sinned, sacrifice was established, to figure Christ as the great atonement for sin; and this was the foundation laid in righteousness for our sanctification. Hence he who redeems is the Messiah, Christ, or anointed, through whom the Spirit of grace is communicated to us by the Father. And hence the reason why we were chosen in Christ, and blessed in him with all spiritual blessings; he would, “by himself, *purge our sins*,” and thus do away our attainder, and restore us to heritable blood. For as the law had said, of the holy oil, “on man’s flesh,” or on the flesh of man, “it shall not be poured;” so, in virtue of Christ’s incarnation, in which in effect he took hold on, and invested himself with, the *persons* of his people, of all nations and kindreds, and they thus virtually became his body and members, “of *his flesh* and

* So, Mr. Vaughan, of Leicester, in his Translation of Luther, says, ‘The Holy Ghost’s impregnation gave Christ a spotless soul; and the daughter of Adam gave him a sinful body.’

of *his* bones,"—the Lord said by the prophet Joel, "I will pour out of my spirit upon all flesh."

In fine, to give one illustration more, of the genuine spring of sympathy having its unfailing source in relationship, love, and knowledge, I would adduce, Mr. Editor, the holy and elect angels. Christ is their head and Lord. By and through him they were upheld when their fellows revolted from their allegiance to him who was then, as he is now, "the truth." And the cause of their preservation was the same as that of ours, even their "election of God;" for they continued *holy*, because *elect*. Now, although not elected as children, but rather as serving or ministering spirits, yet when they reflect on the fate of their fallen fellows, and revolve with themselves how infinitely more glorious, as well as unutterably more blessed it is to serve in heaven than to reign in hell, they cannot but glow with love truly seraphic towards him in whose employ they are engaged, and who, whilst he is *our* Saviour and brother, as well as Lord, was *their* preserver from eternal ruin. But being thus in the house of Christ, and appointed to wait upon, serve, and administer to the necessities of those whom they know to be the heirs of salvation, and who constitute that very house or family of which their sovereign Lord and Master is the first-born and most loving head, they cannot but be most deeply concerned for their welfare, and full of the most lively and intense interest in relation to them. And thus, at the first moment of a sinner's conversion, these angels betray a responsive feeling; "there is joy," said Jesus, "in the presence of the angels of God, over a sinner that repenteth." They see what hell is, in the doom of the devils; and they see what heaven is, in the goodly heritage of the saints in glory; and therefore, when they witness another and another brand plucked from the burning, they recognize in it the

handy-work of their great preserver and sovereign, and hail it with transports of rejoicing. Indeed, with what manifest delight did those morning-stars sing together, in celebration of the Saviour's birth? And this, too, under the feeling of the vast benefit accruing by it to the children of men, as well as of the glory that would redound to God in the highest heavens; "on earth, peace; good-will towards men!" And their unceasing watchfulness and tender care over every little one that believeth, is strongly implied in that touching remark of Christ; "whoso shall offend one of these little ones which believe in me, it were better for him that a mill-stone were hanged about his neck, and that he were drowned in the depth of the sea. Take heed that ye despise not one of these little ones; *for I say unto you*, that in heaven *their angels* do always behold the face of my Father who is in heaven." Again; as Jesus was "*seen* of angels," that is to say, nicely contemplated by them all through his mysterious career on earth, so they "desired to look deeply into" those secrets of wisdom which relate to him and his church. And what for? unless that they might glory in the glory of the church, as being the body and bride of Christ; and that they might rejoice in her joy; and triumph in her triumphs; and join in her songs, and swell her sounding mirth? For so we find, that when we are come to Mount Zion, and to the general assembly and church of the first-born, we are no less come to an innumerable company of angels; and who, because their heart-strings are in unison with those of the saints, were heard by John echoing their hymn of praise to the Lamb. For he had no sooner listened to the new song of the elders or presbyters, those representatives of the church, than he hears a grand chorus to it bursting from "ten thousand times ten thousand, and thousands of thousands of angels." And they said, with a loud voice, "worthy

is the Lamb that was slain, to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing!" And I do not question, Mr. Editor, that whilst the Lord gives those ministering spirits charge over us, to keep us in all our ways, although they know not by personal experience what sin is, and what are the multiplied miseries and evils that grow out of it, yet they verily sympathize with us in all our trials and temptations, at the same time that they are ever on the alert to assist and befriend us. I cannot but think that these highly gifted intellectual beings felt intensely for the Lord Jesus, when, having been at a distance spectators of his terrible conflict in the wilderness with satan, at its termination they were at liberty to draw near to him; "Behold, angels drew near, and ministered to him!" And much less can we doubt of the sympathy of that greatly honoured instrument employed in succouring the Prince of Life amid his agony in the garden of Gethsemane; when "there appeared an angel unto him from heaven, strengthening him." And I can well suppose, too, that in the instance of the pauper, Lazarus, the angels who were watching his last moments of suffering on earth, and were ready to waft him away to his glory in heaven, were full of the finest sensibilities on the occasion. The inference, then, Mr. Editor, is this:—If God, Father, and Son, and Spirit, can, by means of self-created relationship and self-conceived love, combined with *knowledge of all our circumstances*, so sympathize with us as to neutralize every evil, and bestow on us every blessing; and if the angels also can feel for us, and with us, whilst they are ministering to us; and if parents can feel for and with their children, as far as they are acquainted with the existing state and circumstances of their offspring; surely the Son of God, who has clothed himself with our very nature, in the fullest

perfection of all its faculties, feelings, sensations, appetites, and propensities, both corporeal and intellectual, *and who has actually travelled himself the whole circuit of a life on earth, and felt and seen all that is to be seen and felt*, save and except that only which of all other things blunts the keen edge of natural feeling, and dims the quicksightedness of human perception, as it no less cools, if it does not quench and quite put out, the intensity of the fire of natural affection ; I mean *sin* ; surely, I say, the Son of Man is not such an one as *cannot* be touched with the feeling of our infirmities, merely because in all his sufferings, in all his temptations and trials, we are obliged to introduce an *although*, or a *yet*, in his particular case, to intimate that He “ was still without sin.”

THE END.

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